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AN

ORATION,

&c. &c.

The Good Samaritan.

AN

ORATION

DELIVERED

On Sunday Evening, May 22d, 1796,

IN BEHALF OF THE

PHILADELPHIA SOCIETY

FOR THE

Information and Aſſiſtance of perſons Emigrating from Foreign Countries.

By Morgan J. Rhees.

Publiſhed by Requeſt;—for the Beneſit of the Society.

" Be not forgetful to entertain ſtrangers." PAUL.
" He that hath a bountiful eye ſhall be bleſſed." SOLOMON.
" Bleſſed are the merciful, for they ſhall obtain mercy." CHRIST.

PHILADELPHIA:
PRINTED BY LANG & USTICK,
1796.
Price 25 cents.

Philadelphia, June 1ſt, 1796.

At a meeting of the Emigration Society held at the Univerſity, "*Reſolved*, That *William Zane* and *Thomas Newnham*, be a committee to preſent the thanks of the Society to the Rev. *Morgan J. Rhees*, for the excellent diſcourſe he delivered at the Baptiſt Church, for the benefit of diſtreſſed Emigrants, and that the ſaid committee requeſt *Mr. Rhees* to give them a copy for publication."

☞ The philanthropic Bookſellers will, *ſans* doubt, encourage the ſale, without ſeeking the uſual allowance: they will be more than doubly rewarded by the increaſe of population and wealth which the Society promotes.

The Farmer and Mechanic, the Merchant and the Speculator being equally intereſted—Theſe pages are with diffidence devoted to their ſervice,——by

The AUTHOR.

Oration.

BRETHREN,

AS we are convened together on an important occaſion, we ſhall take under our conſideration a momentous queſtion; the anſwer to which, will include one *half* of the ſyſtem of moral obligations. It is well known, that all our duties are divided between GOD and Man. The queſtion, "Who is GOD?" has often divided and ſubdivided the world of mankind. Elijah thought fit to convince the Iſraelites by ocular demonſtration; but did thoſe who have the light of Revelation as well as reaſon, exerciſe their underſtanding, a miracle would be unneceſſary to prove this fact. However, the queſtion, at preſent, is not "Whether JEHOVAH or Baal be GOD?" but, "*Who is my neighbour?*"

This query was once aſked with a deſign to evade the duty annexed to it, and enſnare the perſon to whom it was propoſed. The queſtion itſelf merited an anſwer: the moſt noble reply was given! Hear it.

"A certain *man* went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment and wounded *him*, and departed leaving him half dead. And by chance there came down a certain prieſt that way; and when he ſaw him,

he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place came and looked *on him*, and paſſed by on the *other ſide*. But a certain Samaritan, as he journeyed came where he was; and when he ſaw him he had compaſſion *on him*, and went to *him* and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt and brought him to an Inn, and took care of him, and on the morrow when he departed, he took out two pence and gave *them* to the hoſt, and ſaid unto him, take care of him; and whatſoever thou ſpendeſt more, when I come again I will repay thee. Which now of theſe three thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him, then ſaid JESUS unto him, Go, and do thou likewiſe."

This comment of our Saviour reconciles every ſeeming difficulty in the precept "Love thy neighbour as thyſelf." Some have ſuppoſed that the words "as ourſelves, do not imply as *well* as ourſelves, inaſmuch as the love we have for ourſelves is to be the pattern of that love we ought to have towards our neighbour. And as the copy doth not equal the original, ſo my neighbour cannot think it hard if I prefer myſelf who am the original, before him who is only the copy. Thus, if any matter equally concerns the life, the reputation, the profit of my neighbour, and my own; the law of nature, which is the law of God, obligeth me to take care of myſelf, and afterwards of him." This expoſition is perfectly agreeable to the trite obſervation, that "Charity ſhould begin at home." It requires no great eloquence to

perſuade men to adhere to this maxim; for it ſeldom happens that any err through exceſs of philanthropy.

It is generally acknowledged, that if by a ſmall hurt or loſs to ourſelves, we can procure a great good to our neighbour, that in ſuch a caſe his intereſt is to be preferred: for example, "If I can be ſure of ſaving his life, without great danger to my own, if I can preſerve him from being undone without ruining myſelf, or recover his reputation without blaſting mine"—All this, ſaith the philoſopher, I am obliged to do! and all this is very well; ſo far as it reſpects common caſes. But it ſometimes happens, that the compaſſion of generous ſouls, is more than a balance for ſelf-preſervation. There is an impulſe implanted in the boſom of ſome men, which inſpires them to great and glorious actions—For the *moment*, they are not capable of reflecting on their own ſafety. They run precipitately to reſcue an object in diſtreſs, and thereby often effect his deliverance; and ſhould they fall martyrs to humanity, their memories ſhall be recorded among thoſe, who ſhall ſhine as ſtars in the firmament of glory.

The idea that all mankind are our neighbours, and that we ought to love them as ourſelves, is too vague to be verified, and too difficult to act upon: nor is the principle of loving all thoſe who live under the ſame form of government, forming one common-

* This does not imply "That, all men are not brethren," and that we ſhould love them as our fellow creatures. The word *neighbour*, according to the above cited parable, is ſynonimous with friend. It would be a baſe proſtitution of terms to call any man

wealth with *ourſelves*, leſs equivocal*. I acknowledge that the *love of our country*, has been juſtly deemed a cardinal virtue; but unleſs that *love* has for its object the principles of righteouſneſs—patriotiſm becomes a putrid pool, which engenders nothing but vice.—What maſſacres, and horrid barbarities have not been committed, under the idea of loving our neighbour, when confined to certain individuals and partial ſpots!

Who then is my neighbour, whom I am to love as *myſelf?* Is that black *Negro* worthy to be called my neighbour? Shall I deign to perform a good office to that *ſavage Indian?* You may not;—but if he does it to you—he is certainly your neighbour, and you ought to love him as yourſelf. To cite authorities to ſhew wherein Indians and Africans have acted the part of a neighbour towards the white people would be too tedious. My object is to prove that we have neighbours in every quarter of the globe, and that thoſe alone are our friends who afford us relief in the hour of diſtreſs—All others are our enemies; the foes of mankind—and we ſhould certainly diſtinguiſh between that *love* which we owe to our adverſary, and that which we *owe* to our neighbour. CHRIST never intended we ſhould love our *enemies* as ourſelves—on the contrary, we are commanded to beware of their wiles, and be compleatly armed againſt their force.—How then ſhall we love our enemies? The queſtion is eaſily anſwered

neighbour or friend, without his ſhewing ſome ſymptoms of philanthropy, even to his enemies.

—If he is hungry feed him, if athirſt give him drink —naked, cloathe him, if he has fallen among thieves, pour oil into his wounds, bring him to the *Inn*, and give him enough to pay for his lodgings.—This is the *fire of love*, which you ought continually to pour on the heads of your adverſaries. It is by thoſe means alone you ſhould overcome your opponents:—you would thereby convince the world that although the enemies of the human race are not your neighbours —that in reality you are the friends of mankind.

Notwithſtanding the many plauſible arguments advanced in behalf of diſintereſted benevolence, we are obliged to acknowledge that in many inſtances, we love our neighbour becauſe he firſt loved us. It is true, a *being* perfectly amiable in himſelf, demands the love of all who know him. But how are we to know the diſpoſition of any character, but by a communication of his attributes? The tree is known by its fruit.

Who then is my neighbour but the man who caſts his bread on the face of the waters, doing good to *all*, but particularly to the diſtreſſed. In *his* complexion I can read compaſſion and complacency; his boſom burns with pity on the poor, his heart heaves a ſigh and melts with mercy in the houſe of woe. His magnanimous mind munificently beſtows the balm of benevolence, to cheriſh the captive and ſuccour the ſlave. This is the man whom I muſt love even as myſelf. Aghaſt then ye ſordid ſouls, ſelfiſh ſinners and hypocritical ſaints! although you may take ſhelter behind the appearance of piety, and

put on the garb of religion, which none have a right to wear but the merciful—I will hunt you, if poſſible, out of your holes—yes, I will wage eternal war with your avaricious principles; and I hope the weapons of our warfare will be mighty thro' GOD to the pulling down of your ſtrong holds.

A noble opportunity offers itſelf this day! Hark! what do I hear? A multitude of the heavenly hoſt rejoicing, and proclaiming, with a mellifluent voice, "*All Men are Brethren*," and what can this mean? in very deed, it is the *motto* of the Society whoſe cauſe I have undertaken to plead. O GOD of love! aſſiſt me to do juſtice to thy cauſe—Pour down thy ſpirit from on high upon us, and cauſe ſweet *ſenſibility* with her magnetic fingers, to touch all the ſtrings of our hearts, that there may be a heavenly harmony, of fine feelings in this aſſembly. Would to GOD the force of the parable we are treating of, was felt not only by this congregation, but by all the world. I truſt it is exemplified in the conduct of the ſociety in whoſe behalf I addreſs you—It has, in my opinion, a claim on all the citizens of America for ſupport: and I am happy to find that in this ſentiment I am not ſingular. A character high in office, the PRESIDENT of the UNITED STATES favours the inſtitution in the following words, "*The principles of benevolence on which the ſociety is founded, and which regulate its proceedings, entitle it to the approbation of all your fellow citizens.*"

The preamble to the conſtitution briefly explains the neceſſity of ſuch an aſſociation.

" Whoever reflects on the various cauſes of emigration from Europe to the United States of America, muſt be convinced—whoever has the opportunity of appealing to his own experience, muſt know—that many of thoſe who emigrate, although frequently endowed with talents and virtues the moſt valuable, arriving on an unknown ſhore, bereft of the means of ſupport, and deſtitute of friends to whom to apply for advice or aſſiſtance, are loſt for a time to ſociety and themſelves."

This ſociety has for its object " to leſſen or totally to obviate theſe inconveniences;—to render emigration as advantageous as poſſible, both to the emigrants themſelves, and to the country which affords them refuge;—to give them every information and aſſiſtance in our power;—in ſhort, to ſoften the aſperities of the ſtranger's ſituation at his firſt outſet in a *new country*."

But has the ſociety, in any meaſure anſwered the end of its eſtabliſhment? Facts, in this caſe, had I time to enumerate them, would be the moſt powerful arguments. Could I lead you to the manſions of the afflicted which have been relieved ſince October 1794, many of whom were truly in a diſtreſſed ſituation—Could I point out to you the great number of Emigrants who have been taken from the path of poverty, and placed in the field of plenty—I am ſure your hearts would rejoice, that ſuch a ſociety had been eſtabliſhed in this city—eſpecially, if you conſider that it is the province of this Inſtitution, to prevent diſtreſs, as well as relieve the diſtreſſed. It is a kind

of guardian which provides for, and protects, the ſtranger during his nonage in the *New World*. Like the hand in the road, it directs the labourer, mechanic, and artiſt where to find employment—it does more —it aſſiſts them on their journey. In ſhort, it is capable of doing more good to this country than can be aſcertained.

It is a fact, firmly eſtabliſhed, that the ſtrength of a country conſiſts in the number of its inhabitants, more than in the wealth of its citizens. The induſtrious labourers and mechanics are the ſinews, the bones and the marrow of every community. Riches and honour are only an appendix to the book of life. We can live without them: particularly in this wide extended empire, whoſe uncultivated foreſts and fertile plains, invite the uplifted *ax* and the furrowing *plough*.—In ſuch a country, where millions of acres are waiting for the adventurer to cut down the majeſtic trees, and turn up the prolific ſoil; a *ſociety* which, by its philanthropy, encourages emigration—muſt be of public utility. Canals, roads, bridges, houſes, manufactories, &c. all want workmen—and where are they to be found? The tide of population continues to flow over the *Appalachian* mountains; nor will it ceaſe to flow, until that vaſt "wilderneſs becomes like *Eden*, and the deſerts of the *Weſt* like the garden of the LORD."

The Atlantic States muſt, therefore, be ſupplied in a great meaſure from the deſolated plains of Europe. We need not offer a golden bait to invite the inhabitants o'er the ſeas—ſhew them the way,

and they will be glad to escape from their *furnace of affliction* and *goal of oppression*. On their arrival in our happy country, many of them will be without a *cent* in their pockets—most depend on the labour of their hands for subsistence—even those who have a trifling sum of money, owing to the high price of provisions and house rent, will in a few days, if out of employment, be deprived of it.

We, therefore, owe these men and the public a duty, which cannot be dispensed with, without sacrificing the public weal and all the feelings of humanity.—My hearers, I call upon you for assistance, in the name of a *society* whose sole object is to do good. They do not *pharisee-like* impose a task upon you which they do not bear themselves—nay, they are willing, *like Christ*, to take the heaviest part of the burden.—They sacrifice much of their time as well as property. Their committees are continually engaged in relieving the distressed, and informing the ignorant.

In the principal towns of Europe, register offices are kept, to procure places for domestics, &c. In these offices a certain sum of money must be paid on registering their names—and after all, in fifteen cases out of twenty, they get nothing but disappointment for their money. The poor creatures often wander from office to office, after being cheated, by the keepers of them, of the small pittance they had to subsist on. What a contrast between the Old and the New world. Here a great number of philanthropic citizens associate together and form committees, to take the *stranger* and the distressed *pilgrim* by the

hand. They will not *paſs by*, like the prieſt and Levite, but go where they are, on board their different ſhips: and in caſe any mercileſs captain ſhould mal-treat his paſſengers—they repreſent their ſituation to the ſociety—who are pledged to aſſiſt them, in bringing ſuch tyrants to a proper ſenſe of their duty*.

Men and brethren, do you require motives to encourage you to come forward and ſupport this glorious cauſe?—I truſt not. The facts which have been adduced ſpeak for themſelves: but leſt there ſhould be a ſtony heart in this aſſembly, I will continue my *Oration* a few minutes longer. Yes, ſirs, I will offer motives to be charitable and produce examples of benevolence: but where ſhall I begin? I behold the innumerable mercies of our common Parent. The heavens ſhower down bleſſings upon us, and the earth yieldeth her increaſe, in the greateſt abundance. "Our lines have fallen in pleaſant places, truly we have a goodly heritage." The *tree of life*, whoſe leaves are for the healing of *wounded* nations, grows in this hemiſphere. Here every nation, kindred, and tongue under heaven, forget their ancient animoſities, and form one race of *republicans*. Here the gartered nobleman, the dignified clergyman, and the titular ſaint, quit their childiſh titles, and put on the *man* and the *chriſtian*. But I ceaſe to praiſe: let thy

* The ſociety may likewiſe be of great utility in preventing Captains and others to impoſe on the ignorant, by binding them for a longer period, and for leſs wages than they might otherwiſe obtain. In all countries, there are men lying in wait to *take in* the unwary traveller, in a manner which CHRIST will not approve of, by ſaying "I was a ſtranger and *ye took me in*."

works, O Columbia, *praiſe thee in the gates*—and may the *bleſſings of thoſe who were ready to periſh come upon thee, and abide forever within thy borders.*

O Americans! do you want examples of hoſpitality and benevolence: remember the *manes* of your forefathers, who fled for refuge to this country, when there were no inhabitants to receive them, but the wild Pilgrims of the Wood. Among ſavages they enjoyed what civilized nations refuſed them. They enjoyed every thing that is worth having in this world—*The ſweets of Liberty.*

Should *Americans* ever lack in hoſpitality and a love of freedom,—ſome dire calamity would ſurely befal their country: "her commerce would be bound in chains, and her liberty in fetters of iron!" but I truſt no ſuch thing will happen—my preſent hearers will, I doubt not, ſhew themſelves worthy of the name they bear as men and as Chriſtians—It is true, I do not call upon you to immortalize yourſelves, by building a ſplendid hoſpital or a coſtly edifice to contain the poor. This might ſerve as a monument to commemorate your charity and exalt your character. The inſtitution which now claims your ſupport, like the *hand of charity, itſelf* diffuſes its bleſſings in ſecrecy and ſilence, and may therefore paſs unnoticed and unaſſiſted by thoſe who are liberal only in the eyes of men, and do good merely from motives of oſtentation. You that are ſincere in the profeſſion of chriſtianity, will take "heed that ye do not your alms before men to be ſeen of them." I need not mention any other motives to encourage *you* to con-

tribute to this society, than the example of your Saviour. If *he* who was rich became poor, that through his poverty we might be made rich, if *He* the King of Kings quitted his glorious palace that we might wear crowns of righteousness, and have a building not made with hands eternal in the heavens; in short, if he lived and died to serve the family of mankind, surely we ought to serve one another. If the Priest and the Levite *pass by*, do you my hearers, agreeable to the command of CHRIST, act the part of the noble Samaritan. He beheld an object in distress and flew to his relief—he did not ask him what country he belonged to, what religion he professed, or whether his creed was short or long! He did better: he mingled his tears with his sorrow, and supplied him with every thing that was necessary to make him happy.

It is the peculiar characteristic of the society I advocate, to be, like the Samaritan, impartial: it pays no respect to any national character. The St. George, St. Patrick, and St. Andrew *Societies* have no doubt often served their countrymen, and like the *German Society* continue to be useful. But thanks be to GOD, the day of *all Saints* has at last arrived, the PHILADELPHIA SOCIETY unites them all, in one fraternal band—all party stars disappear—the sun of Philanthropy has risen—and the morning heralds proclaim —*All Men are Brethren.*

My Emigrant brethren, permit me for a few moments to address you in particular. "You certainly know the heart of a stranger," is it possible that

any of you ſhould paſs by a brother in diſtreſs, and not relieve him—I hope not: the leaſt thing we can expect from *you* is to become active members of this aſſociation; and thereby render all the aſſiſtance in your power, to thoſe who follow your example, in ſeeking a *better country*. I know that ſome *emigrants*, like the ſpies of old, have given a bad report of this goodly Canaan. Others like Caleb and Joſhua, being baptized with the ſpirit of liberty, and having forſaken the fleſh-pots (not the bonds) of Egypt, encourage their brethren to come and poſſeſs the land. Difficulties are neceſſary conſequences attending all changes: but thoſe who migrate to this country, ought to compare their difficulties with thoſe of the firſt ſettlers,—with the gloomy proſpect they have left behind in Europe,—and with the pleaſing views they have before them, in this riſing republic.

Although it is neceſſary we ſhould be moderate in our deſires and expectations—we may anticipate great things to take place in theſe ſtates. If the canker worms of indolence, pride and diſſipation, can be deſtroyed, the trees of America will grow magnificently fair. We may then look forward to futurity, and behold our progeny living like princes; yes, each of them far ſuperior to the children of a king, for they ſhall live independent upon their own eſtates; praiſing GOD, for curbing the wind and ſtilling the ocean, for ſafely landing us on the ſhores of Columbia—where *liberty and equality* ſhall for ever reign.

What more ſhall I ſay to my audience? Do they place any confidence in GOD? do they bear any

love to CHRIST? Have they any reſpect for man? Then fly to the relief of the diſtreſſed—Haſten, Oh, haſten my brethren to imitate the *good Samaritan*, and do not forget that he who giveth to the poor, lendeth to the LORD—who will, moſt aſſuredly, return it with one hundred *per cent.* intereſt in this world, and in the world to come, (to the truly charitable) life everlaſting, through JESUS CHRIST.

Confident there can be no duty more expreſsly commanded, or a reward more firmly promiſed for the diſcharge of it—I ſhall leave my hearers to meditate on what they have heard, and only requeſt them to anticipate that period, "when the Son of Man ſhall come in his glory, and all the angels with him; then ſhall he ſit upon his throne, and before him ſhall be gathered all nations, and he ſhall ſay to the righteous, come ye bleſſed of my Father, inherit the Kingdom prepared for you, from before the foundation of the world—for I was an hungered, and ye gave me meat; I was thirſty, and ye gave me drink: I was a *ſtranger*, and ye took me in:—naked, and ye cloathed me; I was ſick, and ye viſited me: I was in priſon, and ye came unto me:—for as much as ye have done it unto one of the leaſt of theſe my *brethren*, ye have done it unto *me*." Come enter into the joy of your LORD, and remain with him for ever, in glory. *Now unto the King Eternal, Immortal, the Only Wiſe God, and our Saviour, be aſcribed everlaſting praiſes. Amen.*

ADVERTISEMENT.

A number of the citizens of *Philadelphia*, contemplating the many and great inconveniences, neceſſarily ariſing from the various cauſes which produce emigration, have formed themſelves into a Society, for the purpoſes of preventing or leſſening thoſe diſagreeable conſequences.

To thoſe in affluent circumſtances, we can only offer our friendſhip as individuals, congratulate them on their ſafe arrival, and wiſh them ſucceſs and happineſs.

Thoſe in middling circumſtances, who may wiſh for information, the Society refers to its committee, which will always be ready to ſhew them all poſſible attention.

But to the ſick, to the friendleſs, to the needy, the Society addreſſes itſelf in a peculiar manner: requeſts them not to ſuffer their ſpirits to droop: and aſſures them, that upon application to any of the committee, their caſes will be taken into immediate conſideration.

The members of the committee meet every Monday Evening at Mr. *Henry A. Heins*, Regiſter, No. 142, North Third Street.

Their names and places of reſidence are as follows:

Morgan J. Rhees, No. 30, Spruce St. William Zane, No. 23, So. Second St. Charles Kenny, City Tavern. Dr. F. Paſcalis, No. 47, No. Fourth St. John R. Taylor, No. 183, No. Front St. James Furze, No. 4, No. Third St. Philip Jones, No. 84, Union St. Uriah Smith, No. 5, Church Alley.

Treaſurer, Thomas Newnham, No. 145, No. Second St.
Regiſter, Henry A. Heins, No. 142, No. Third St.
Phyſician, Dr. Arthur Blayney, No. 158, So. Second St.
Secretary, Bartholomew Connolly, No. 5. So. Third St.

By order of the Commmittee,

B. CONNOLLY, ſec.

Philadelphia, *April* 26, 1796.

N. B. *As it is the peculiar province of the* REGISTER *to receive and record ſuch Information as may be uſeful to Emigrants on their arrival, thoſe who find themſelves in want of ſuch aſſiſtance, are requeſted to addreſs themſelves to him.*

CONSTITUTION of the SOCIETY.

I. The officers of the Society ſhall conſiſt of a Preſident, Treaſurer, Secretary, Phyſician, Regiſter, two Counſeliors, a Committee of Conference and Correſpondence, and ſuch additional officers as a majority of the members may at any time think requiſite to accompliſh the ends of the Inſtitution, to be elected by ballot every ſix months; at which time the accounts of the Society ſhall be

adjuſted. Vacancies in office, occaſioned by death, reſignation, or removal, ſhall be filled at the monthly meetings, immediately ſubſequent to the time at which they may reſpectively happen.

II. The Preſident ſhall preſide in all the meetings; in his abſence, a Chairman ſhall be choſen for the time being.

III. The Treaſurer ſhall take charge of all the monies and ſecurities of the Society; and ſhall pay all orders ſigned by the Chairman of the Committee; which orders ſhall be his vouchers for his expenditures. He ſhall, before he enters upon his office, give ſuch ſecurity as the Society may require.

IV. The Secretary ſhall keep fair records of the proceedings of the Society, and alſo of the Committee.

V. The Regiſter ſhall receive and record all information neceſſary to promote the objects of the Society.

VI. The Counſellors ſhall explain the laws of the ſtate relative to the objects of the Inſtitution, and ſupport the claims of the Society, before ſuch perſons, or courts, as are authoriſed to decide upon them.

VII. The Committee of Conference and Correſpondence ſhall conſiſt of ſuch and ſo many members, as the Society may think requiſite; of which the Treaſurer, Secretary, Phyſician and Regiſter ſhall be four. They ſhall tranſact ſuch buſineſs as may occur in the receſs of the Society, and be empowered to draw upon the Treaſurer for ſuch ſums of money as may be neceſſary to carry on the buſineſs of their appointment.

VIII. Any perſon, by ſubſcribing the Conſtitution, and paying the ſum of One Dollar, ſhall become a member: he ſhall contribute annually one dollar, in half yearly payments, towards the neceſſary expenſes of the Society. In order more effectually to accompliſh the ends of the Inſtitution, honorary and correſponding members ſhall be admitted with the conſent of a majority of the members preſent.

IX. The Society ſhall meet on the firſt Wedneſday in every month, at ſuch place as may be agreed upon by a majority: on the requiſition of ſix members, the Chairman of the Committee ſhall call a ſpecial meeting; all which meetings ſhall be advertiſed in the public papers. Not leſs than ſeven members ſhall be a quorum. When there is not a quorum, the members preſent may adjourn till ſuch time, as they ſhall think proper.

X. No law, or alteration of the Conſtitution ſhall be made without being propoſed at a previous meeting. All queſtions ſhall be decided, where there is a diviſion, by a majority of votes; when the Society is equally divided, the preſiding officer ſhall have a caſting vote.

JOHN SWANWICK, Preſident,
No. 237, South Front Street.

N. B. The preamble to the Conſtitution having been quoted in the Oration, it was thought unneceſſary to repeat it.